The Confession of fayth of certayne English people liuing in exile, in the Low countreyes.

Together vvith the Preface to the Reader

vvhich we wish of all may be read and considered.

2. Cor. 4/13.
We beleeu: therefore haue we spoken.

Harmony of Confes. in the preface set before it, in the Name of the French and Belgick Churches.

The Prelates and Priests do alvvay cry out, that vve are Hereticks, Schismaticks, and Sectaryes. Hovvbeit let thē knovv, that the crime of Heresy is not to be imputed to thē, vvhose faith doth vvholy rely vpon most sure grounds of the Scripture: That they are not Schismaticks, vvho entierly cleave to the true Church of God, such as the Prophets and Apostles do describe vnto vs: Nor they to be counted Sectaryes, vvho embrace the truth of God vvhich is one and alvvayes like it self.

To the reverend and learned men, the Students of holy Scripture, in the Christian Vniversities of Leyden in Holland, of Sanctandrewes in Scotland of Melancthon, Germany and the other like famous scholes of learning in the Low countreyes, Scotland, Germany, and France.

The Englisʃh exiles in the Low countreys, wiſh grace and peace in Ieſus Chriſt.

THis true confeſſion of our faith, in our judgment wholy agreable to the ſacred Scripture, we do here exhibit vnto all to be diſcuſſed: and vnto you (reverend Sirs) we dedicate it for two cauſes. Firſt, for that we know you are able in reſpect of your ſingular knowledge in the Scriptures, and hope you are willing in reſpect of your ſyncere piety, to convince our errours by the light of Gods word, if in any thing we be out of the way. Secondly, that this teſtimony of Chriſtian faith, if you alſo fynd it agree with the word of truth, may by you be approved, eyther in ſilence or by writing, as you ſhall think beſt.

It may be, we ſhalbe thought very bold, that being deſpiſed of all, yet doubted not to ſollicite you ſo many and ſo great learned men. But this we did, partly at the requeſt of others to whom we would not deny it: partly with deſier to have the truth through your help better defended and further ſpread abroad; partly cõſtreyned by our exile and other calamityes almoſt infinite: partly alſo moved with love of our native cõuntrey, and of theſe wherein now we live, and others elſe where: wiſhing that all may walk with a right foot to the truth of the Goſpell, and praying daily vnto God, that the great work of reſtoring Religion and the Church decayed, which he hath happily begun in theſe latter tymes, by our Gracious Soveraigne and the other Princes of theſe countreyes and ages (his ſervants) he would fully accompliſh, to the glory of his name and eternall ſalvation in Chriſt of his elect in all places of the earth.

As for the cauſes which moved vs to publiſh this Confeſſion of faith, and to forſake the Church of England as now it ſtãdeth, we have truly and as briefly as we could related them in the Preface to the Reader, hereafter following: and therefore thought here to omit the repetition of them. The Lord Ieſus alway preſerve you and your Vniverſityes to the praiſe of his name, the ornamẽt of good learning, the propagation and maintenance of his pure Religion. From Amſterdam in the low countreyes. The yeare of the laſt patience of the ſaints, 1598.

The preface to the Christian Reader.

IT may seeme strange vnto thee (Christian Reader) that any off the English nation should for the truth of the Gospell be forced to forsake their natyue countrye, and lyve in exile, especially in these dayes, when the Gospell seemeth to have free passage, and florish in that land. And for this cause have our exile bene hardly thought of by many, and evil spoken of by some, who know not (as it seemeth) either the trewe estate of the Church of England, or causes of our forsaking and separating from the same, but hearing this sect (as they call it) to be every where spoken against, have (without all further search) accounted and divulged vs as heretickes, or Schismatickes at the least. Yea some (and such as worst might) have sought the increase of our afflictions, even here also yf they could, which thinge they have, both secretly and openly attempted. This hath Satham added vnto all our former sorrowes, endying that we should have rest in any part of the b inhabyted world, and therfor ceasseth not to make warre with the remnant of the womans seed, which keepe the commaundements of God and have the testimony of Jesus Christ. But the Lord that c brought his former Israell out off Egypt, and when they walked aboute from nation to natio, from one kingdome to an other people, suffered no man to do them wronge, but reproved kinges for their sakes: the same Lord yet lyveth to maynteyne the right off his afflicted servantes, whome he hath severed, and dayly gathereth out off the world, to d be vnto himself a chosen generatio, a royall priesthood a peculiar people and Israell off God: he e is our hope and strength and helpe in troubles ready to be found, he will hyde vs vnder his winges, and vnder his feathers we shall be sure vntyll these iniquyties be over past. And though we could for our parties well have borne this rebuke off Christ in silence, and left our cause to him who iudgeth iustly all the children off men: yet for the manyfestation and clearing of the truth off God from reproche off men, and for the bringing off others together with ourselves to the same knowledge and fellowship off the Gospell, we have thought it needfull and our duty to make knowen vnto the world, our vnfeyghned faith in God, and loyall obedience towardes our Prince, and all Governours set over vs in the Lord, together with the reasons off our leaving the ministery, worshyp and Church off England. Which are not (as they pretend) for some fewe faultes and corruptions remayning, such as we acknowledge may be found in the perfectest Church on earth: Neyther count we it lawfull for any member to forsake the fellowshyp off the Church for blemyshes and imperfections, which every one according to his calling should endevour to cure, and to expect and further it vntyll either there followe redresse or the disease be growen incureable, and the f candlestick be moved out off the place. But we having through Gods mercy learned to discerne betwixt the true worshyp off God, and the Antichristian letourgie, the true ministerie off Christ and Antichristian priesthood and prelacy, the ordinances off Christes testament, and poppish cannons: have also learned to leade h the evill and choose the good, to forsake Babell the land off our captyvitie, and get vs vnto Sion the mount of the Lordes holynes, and place where his honour dwelleth.

But first we desyre thee, good Reader, to understand, and mynde that we have not in any dislyke of the civill estate and politicke goverment in that common wealth, which we much lyke and love, seperated our selves from that Churche: Neyther have we shaken of our allegeance and dutyfull obedyence to our Soveraigne Lady Elezabeth, her honorable Counsellers, and other Magistrates set over vs, but have alwayes and still do reverence love and obey them every one in the Lord, opposing our selves against al enemyes forreigne or domesticall: against

Act. 28, 22

b Rev. 12.

c Psal. 105, 13, 14.

d 1 Pet. 2, 9.

e Psal. 46, 1.

f Apoc. 2, 5.

g 2 Cor. 6, 14, 15, &c. Psal. 91, 20. 2 Thes. 2, 3.

h Psa. 37, 27 Ier. 51, 6. Rev. 18, 4. & 14, 1.

all invasions / insurrections / treasons or conspiracies / by whome soeuer intended against her Maiestie and the State / and are ready to aduenture our lyues in their defence / if need require. Neither haue our greatest aduersaries euer bene able to attaint vs of the least disloyalty in this regarde. And though now we be exiled / yet do we daily pray and wish for the preseruation peace and prosperity of her Maiestie and all her dominions.

Neh.6,6, 7,8. And wheras we haue bene accused of intrusion into the Magistrates office / as going about our selues to reforme the abuses in that land / it is a meere malicious calumnie / which our aduersaries haue forged out of their owne hart. We haue alwayes both in word and practise shewed the contrary / neyther euer attempted or purposed any such thinge. But haue indeuored thus onely to reforme our selues and our lyues according to the rule of Gods word / by abstayning from all euill and keeping the commandements of Jesus: leaving the suppressing and casting out off those remnants of Idolatry / vnto the Magistrates / to whome it belongeth.

And further we testifye by these presents / vnto all men and desire them to take knowledge hereof / that we haue not forsaken any one point of the true antient catholicke and apostolicke fayth professed in our land / but hold the same grounds of Christian religion with them still / agreeing likewise herein / with the Dutch / Brockish / Germane / French / Helvetian / and all other Christian reformed Churches round about vs / whose confessions publyshed / we call to witnes our agreement with them in matters of greatest moment / being conferred with these articles of our fayth following. The thinges then onely against which we contend / and which we nullyfie / in the English fayth / are / the remaines of the man off Sinne / (whome they pretend to haue abandoned) yet creepeth amongst them / and with a high hand maintayned / vpholden / and imposed. The particulers whereof being almost infinite / cannot well off vs be set downe / and would be tedious and vnfruitfull to thee (good Reader.) But the principall heades we will truely relate / and that so briefely as in so large and confuse a subiect we can.

Harmon of confess.

1 Pet.2,5. Jer.51,26 Reu.Act. 2, 38 40, 41 & 8, 36. 37 & 15 9. Ioh.10, 3.4.5. Esa.35,8.9. 1 Ioh.15,2.5 Mat 18,15,17 Leuit.23,46. Numb.4.23 in Ioh 15, 19 and 17. 24,25. Mar.3,12 Leuit. 20, 24 26. 1.Ioh.4.5.6

First / in the planting and constituting of their Churche (at the begining of our Queene Elizabets reigne) they receyued at once into the body of that Churche / as members / the whole land / which generally then stood for the most part professed papistes / who had reuolted from the profession / which they made in the dayes of king Edward off happie memorie / and shed much blood off many Christian Martyrs in Queene Maryes dayes. This people yet standinge in this fearfull sinfull state / in idolatry / blyndnes superstitio and all manner wickednes / without any professed repentance and without the meanes thereoff / namely the preaching off the word goeing before / were by force and authority of lawe onely compelled and together receyued into the bosome and body of the Churche / their sed papisticall themselues receyued and compelled to the Lords supper / had thisministery and seruice (which now they vse) inioyned and set ouer them / and euer since they and their sed remayne in this estate / being all but one body / comonly called the Church of England. Here are none exempted or excluded / be they neuer so prophane or wretched / no atheist / adulterer / thiefe or murderer / no liar / periured / witches / coniurer and c. all are one fellowship one body / one Churche. Now let the lawe of God be looked into / and there wilbe found / that such persones are not fit stones for the lordes spirituall howse / no meete members for Christes glorious body. None of perfect man be receyued into the Churche without free professed fayth repentance and submission vnto the Churche without free professed fayth repentance and submission vnto the Gospell of Christ and his heauenly ordinances. Neyther may any continew there longer then they bring forth the fruites of fayth / walking as becometh the Gospell of Christ. Christ Jesus hath called and seuered his seruants out of and from the world. How then should this confused and

and mixed people be esteemed the orderly gathered true planted and right constituted Church of God.

Secondly as they have retayned the whole rout of the popysh multitude without any distinction for members of their Churche: so have they set over them (as reason was) the same popysh Clergie and Prelacy/ which they receved from the Romysh Apostasie and this day is to be found in the popysh Churches: to witt/ Archbs, Primats, Bbs, Metropolitanes, Suffraganes, Archdeacōs, Deanes, Chauncellors, Commissaries, and the rest of that table/ which rule and governe these assemblyes according to the popysh cannons/ rites/ and customes. These have the power and auctthoritie in their hades to set forth iniunctions/ to make and depose ministers/ to excommunicate both priest and people which they do very exquisitly/ if they yeld not unto them their due homage and obedience: These have both Ecclesiasticall and civill auctthoritie/ to reigne as Princes in the Churche/ and lyve as Lordes in the common wealth/ to punysh/ imprison/ and persecute evē to death all that dare but once mutter against their unlawfull proceedinges. Of these prelates tyranny cruelty and unlawfull auctthoritie the better sort both of preachers and people have cryed out/ and longe tyme sued unto the Prince and parliamēt to have them removed out of the Churche/ as being the lymmes of Antichrist. But not prevayling they are now content (for avoyding of the crosse of Christ/ to submit them selves and their soules to this Antichristian hierarchie/ and beare the sinfull yoke and burthen of their traditions/ and to receve and carry aboute the dreadfull and detestable marke of the beast upon them.

About forty ecclesiastical popish offices are at this daye in the Churche of England never a one appointed by Christ in his testament.

Apoc. 13.

Thirdly/ The inferiour ministery of that Churche/ consisteth of Priests/ Parsons/ Vicars/ Curats/ hired preachers/ or Lecturers, with Clarkes, Sextons, &c. all which have receved their offices/ callings and auctthoritie from their forenamed Lordes the Prelats, to whome they have sworne their canonicall obedience/ and promysed to performe it with all reverence and submyssion. Their office is to read over the servyce booke and Bps. Decrees, thereby to worship God/ to marry/ to bury/ to church women/ to visit the sicke/ give him the Sacrament/ and forgyve him all his sinnes: and if their lyvinges or benefices (as they are called) amount to a certeyne summe of money in the Queenes booke/ then must they preach/ or get some other to preach for them fowre sermons in a yere in their parish/ where also must be noted that the most parte of these Priestes are utterlye unlearned/ and cannot preache at all: wherby it cometh to passe that most of the people are as blynde as they were in the darke dayes of popery. These ministers generally/ aswel preachers as other/ lyve in feare and servitude under their foresaid Lords the Bbs. for as without their lycence wrytten and sealed they cannot preach/ so upon their displeasure and for not obeying their iniunctions/ they are many tymes suspended degraded/ and if they will not be ruled/ put in prison: so that sundry of them have bene suspended and imprisoned for preaching against the Prelats, not subscribing to their devised articles and booke of comen prayer/ not wearing the square capp and surplus/ not reading the service booke/ and be tyed to the same/ not coming to the Bishops courtes/ visitations/ inquisitions/ and c. tyll now of late being wearyed with these trobles/ they give place to their tyranny/ and are content to conforme themselves/ and yelde their canonicall obedience according to their oathe/ keeping now silence yea going back/ bearing and bolstering the thinges/ which heretofore by word and wryting they stoode against so longe as there was any hope that the Queene and Counsell would have harkened unto them/ and put these adversary Prelats out of the Churche.

vvith what words & rites, in what habit & gesture, these things are to be done, they are taught in their rubrik

Fourthly/ for the administration/ which is by lawe imposed upon all both Clergie and Laitie. (for so they distinguish them) they have gathered their service booke verbatim out of the masse booke/ turning out of latine into englysh the Suffragies

Some of them in certaine English bookes set forth, have reckned aboue 100. popish corruptions yet retey-ned in this church.

frasies, Prayers, Letany, Collects, &c. (leading out some of the grosse pointes therein) keeping still the old fashyon of Psalmes, Chapters, Pistles, Gospells, verficles, responses, also Te Deum, Benedictus, Magnificat, Nunc dimittis, Our Father, Lord have mercy vpon vs, The Lord be with you, O Lord open thow my lyps, Glory to God on high, Lyft vp your hartes, O come let vs rejoyce, Glory be to the Father, Quicunque vult, &c. These doe they read daily morning and evening all the yeare longe in their priestly vestures, Surplis, cope, and c. some they sayd, and some they singe having in their Cathedrall Churches, the Organs, Quiristers, singing men and boyes as in tymes past in popery. Many popish errors yet remayning in that booke which their owne prelates have noted and found fault with. There are they prescribed what prayers to read over the dead, ouer the corne and grasse some tyme in the yere. By it are they commoned to kepe their holy dayes to the Lady (as they call her) to all Saintes and Angells, to all Christes Apostells, (except Paul and Barnabas) whose dyes they are commaunded to fast, as also the Lent and Ember dayes, besydes sondayes, and saterdayes through out the whole yere. By this booke are the ministers instructed how to marry with the signe of the Ringe, and to baptise in the hallowed font with signs of the crosse with Godfathers and Godmothers, asking the childe whether it will forsake the deavill and all his workes, and not to minister also christ other sacrament or communion to the people kneeling, as when in popery they receyved their maker, the wordes of Christes institution altered and others in stead of them take out of the popes portuis, with innumerable such like ceremonyes and fopperies wherewith it swarmeth. And this is all the worship and service which many parishes have continually, except peradventure some learned homelyes which the vnlearned priestes read vnto them. This service must first be read, and both the preamulce, ver, on the Lordes dayes, before any preaching yea before the Bible it self. He that can read this booke distinctly, is sufficiently with them to be a priest, yea many that have ben Artificers, as Shoomakers, Taylers, Weavers, Porters, and c. and with out any giftes or knowledge at all, save only to read English, have ben and are admitted and to this day maynteyned by the prelates in the ministery. To these Churches insufficient and seduced must all the people there come every Sondaye, yea though they have in the next parish a preacher, and in their owne a dumbe vnlearned priest, yet are they charged to their owne Church and ministery, and must at the least wise receyve the Sacrament at his handes. If they refuse this, or do not ordinarily come to their parish Churche, they are then summoned, excommunicated, and emprisoned, till they become obedient. In this bondage are our countremen there held vnder their Priests and Prelats: and such as by the word of God witnes against and condemne their abhominations, they have punished, vexed, hearly and persecute out of the land. Who now in whome as no sparke of true light is to be perceyved, can perceyve this their ministery, worship and Churche to be false and antichristian, both Christes stern ordinance, and depe and appoint of suche popish Prelates and Prelats, to reigne ouer his Churche: and these those Christian Bishoppes, that is o pastors, Teachers and Elders, which he hath set in his Churche and ouer his owne people vnto the worldes end: or can those preachers which are thus created and deposed by thus worne and obedience their spirituall Lordes, be deemed true teachers of the Gospell of Christ lawfully called and ordayned to that ministerye? Is that their English Masse, the service and spirituall worship of God according to his owne will, we are taught in the scriptures q that there can be no agreement made betwixt Christ and Antichrist, betwixt the Lawes of God and mens traditions: that the servants of Jesus may not submytte vnto or receyve the marke of that beast, nether drinke of the cup of the whore of Babylons fornications, or buy any of her wares: but must contend

o Rom.12 1.Cor.12. Eph.4. p Iohn.4,24 Mat 15,9 q Deu 6,4,5 Mat.16,6 2.Cor.6,14 15 Psal 106, 34 35.36.

ſcontend for the mayntenãce of that faith/which was once geuen vnto the ſaincts/ keeping their ſoules and bodyes pure from Antichriſtian pollutions/ touching nothinge vncleane/thinge vnholy/ haning ann fellowſhip with the vnfruteful workes of darknes/ w leaſt by partaking with their ſynnes they receue alſo of their plagues/ and bypncke of the wyne of the wrath of God/ and be tormented in fyre and brimſtone before the holy Angells and before the lambe for evermore.

ſ Iude:ver.3
t2 Cor.6, 17.
u Eph.5,11.
w Reb.18,4 & 14,10,11.

If Chriſt be God let vs follow him: but if the pope be God/what ſhall wee ſay? why haue we left him/ his Church and miniſterp/ his worſhip and juriſdiction/ or what halting/and mocking with the Lord is this/ to put away the popes perſon and retayne his prieſtep and miniſterp/his Lawes/Traditiõs and Cannons/ his worſhip and ſeruice: or at the leaſt to frame vnto our ſelues a worſhip miniſterp and Church after the patterne and mould of the Apoſtacye of Roome/which what other thing is it/ then to make an Image of that firſt wild beaſt/ and force men to worſhip it?

Mat.6,24.
x 2.King. 16,10,11,12. Apoc,13,12

Thus ſeeſt thow briefely (good Chriſtian Reader) the thinges which we miſſike in the Churche of England/ and for which we haue ſeparated our ſelues/ as God commandeth. To all theſe/if we were amongſt them/ ſhould we be forced to ſubmytt our bodyes and ſoules/ or els ſuffer violence at the handes of the Prelats/and end our lyues by violent death or moſt miſerable impriſonment/ as many of our bretheren before vs haue donne. For ſo great is the malice and power of thoſe rompiſh prieſts/that they perſecute vnto death ſuch as ſpeake against them: and ſuch poore Chriſtians as they caſt into their napſome priſons/ can ſeldome or neuer get out (except with ſhipwracke of cõſcience) vntyll they be carued forth vpon the Bere. Neyther is there any care taken for their reliefe in this caſe: but being thus caſt into priſon/ there they are detayned without any allowcance of meate or money for their mayntenance, be their want and pouertye neuer ſo great. If they haue any thing of their owne/ there they are driuen to ſpend it vp: if they haue nothing/ there they are left vp the Prelats to feede on the ayre. And that they maye more readily be ſterued/ or weakened in the truth/ they are comonly ſhut vp in cloſe priſon/their frends and acquayntance being not ſuffered to come at them: Nay euen their wyues and children being kept and debarred from them by the tyrannp of theſe bloddye Prelats and their inſtruments: whoſe hard hartes and vnnaturall crueltye/if thou dideſt vnderſtand (gentle Reader) as many of vs haue felt/ and tot his daye yet feele it would make thy hart to bleede/ conſidering their vnmercyfull and barbarous dealing. And how many ſoules haue periſhed in their priſons thrugh miſerable dyage how many haue ben put to death and how many banyſhed/ though we could to their eternall infamy relate to all the world/yet will we not blaze abroad their acts (for we take no delight in laying open their ſhame) but mourne for them in ſecret/ commytting our cauſe to God that iudgeth juſtly/knowing that he z that maketh inquiſition for blood remembreth it/ and will not forget the complaint of the poore. And thou (Chriſtian Reader) boutch ſafe to remember vnto God in thy prayers ſuch as yet remayne in bandes and priſon amongeſt them for the teſtimony of Jeſus/ enduring a hard fight of afflictions/ and haning the ſentence of death in them ſelues are lyke (if the Lord ſend not vnexpected deliuerance) there to end their dayes.

Pſ.9. 12.
Heb.13,3.

Concerning our ſelues who thrugh the mercy of God haue found a place of reſt in this land/ for which benefyt we are alwayes and euery where hum bly thanckfull: we deſyre (Chriſtian Reader) thy charitable and Chriſtian opinion of/ and holy prayers vnto God for vs/ whoſe kingdome we ſeeke/ whoſe ordinances we deſyre to eſtabliſh and obey: proteſting with good conſciences/ that it is the truth of his God pell only for which we ſtryue againſt thoſe curſed reliques of Antichriſtian apoſtaſie: vnto which we dare in no wiſe ſubmytt our ſelues/no not for

a moment

a moment. For if it be not lawfull for Christians at this daye to retayne the cere-
A Gal.4.4.5 monyes of Moses Lawe together with the Gospell/as the Passeover/ Circumci-
6.& 5.1.2. sion/the Priesthood/Sacrifices/and c. which yet were once commaunded by God
Heb.8. &9 himself: how can we thincke it tollerable to observe the odious ceremonyes of
& 10.chap. Antichrist/or submyt our selves to his lawes/ Priesthood/ Hierarchie and trad-
itions/ which the Lord never allowed/and which never entred in to his hart: yea
which he hath so severely forbidden/ with fearefull judgements threatned unto
all that shall so do. But because we have bene very grievously slandred in our owne
nation/and the bruit therroff hath followed us unto this land/ whereby we have
bene hardly deemed of by many without cause/ we have bene forced at length to
publysh this brefe but true confession of our fayth/ for the cleering of our selves
from slander/ and satisfying of many who desyred to knowe the thinges we
hold. Wherein if in any thinge we erre (as who is so perfit that he erreth not) we
crave (good reader) thy Christian brotherly censure and information/ promysing
alwayes (through the grace of God) to yeild unto the truth when it shall be fur-
ther shewed us/ and leave our errors when by the light of his word they shalbe
reproved. In lyke manner it shall be thy part and duty to acknowledge and sub-
myt unto the truth/ by whome soever it is professed/looking allwayes rather to
the preciousnes of the treasure it self then to the basenes of the vessells which con-
2.Cor.4.7 teyne it/or the infirmities of those that witnes the same/in whose mortall bodyes
thow shalt see nothing but the markes and dyeing of our lord Jhesus Christ.
Iam.2,1 But hold not thy fayth in respect of mens persons/ neyther be thow moved at
the evyl reports wich habe bene raised of us: here hast thow the trewe summe of
our Christian fayth/ try all thinges by the true light of Gods word: and if thou
shalt reape any profit by these our labours/ gyve God the glory/ and remember
us unto him in thy prayers. Farewell in Christ Jesus. 1596.

THE CONFESSION OF FAITH OF CERTAINE ENGLISH PEOPLE, IN THE LOW COVNTREYES, EXILED.

We beleeue with the heart, & confes with the mouth:

THat there is but * one God, one Christ, one Spirit, one Church, one truth, one Faith, one true Religion ‡ one rule of godlines and obedience for all Christians, in all places, at all tymes, to be observed. *Deut. 6. 4. 1 Tim 2. 5. Ephe. 4. 4. 5. 6. 1 Cor. 8. 6. & 12. 4. 5. 6. 13. Ier. 6. 16. Ioh. 14. 6. ‡ 1 Tim. 6. 3. 13. 14. Mat. 15. 9. & 28. 20. Deut. 4. 2. 6. & 12. 32. 1 Cor. 4. 17. & 14. 33. 2 Tim. 3. 15. 16. 17. Gal. 1. 8. 9. Reuel. 22. 18. 19.

2 God is a * Spirit, whose ‡ being is of himself, and giueth being, moving, and preservation to all other things, being himself ℭ eternall, most holy, every way infinit, in greatnes, wisdome, power, goodnes, iustice, truth etc. In this Godhead there be * three distinct persons coeternall, coequall, and coessentiall, being every one of them one and the same God, and therefore not divided but distinguished one from another by their severall and peculiar propertie: The * Father of whom are the other persons, but he of none; the Sonne ‡ begotten of the Father from everlasting, the holy ℭ Ghost proceeding from the Father and the Sonne before all beginnings. *Ioh. 4. 24. ‡ Exod. 3. 14. Rom. 11. 36. Act. 17. 28. ℭ 1 Tim. 1. 17. Esa. 6. 3 & 66. 1. 2. *1 Ioh. 5. 7. Mat. 28. 19. Prou. 8. 22. Heb. 1. 3. Phil. 2. 6. 1 Cor. 8. 6. Micah. 5. 2. Psal. 2. 7. Gal. 4. 6. Ioh. 1. 1. 2. 18. & 10. 30. 38. & 15. 26. Heb. 9. 14.

3 God ‡ hath decreed in himself from everlasting touching all things, and the very least circumstances of every thing, effectually to work and dispose them according to the counsell of his owne will, to the glory of his name. And touching his cheefest creatures, GOD hath in Christ ‡ before the foundation of the world according to the good pleasure of his will, * foreordened some men and Angels, to eternall life to be ‡ accomplished through

Jesus Christ, to the praise of the glorie of his grace. And hath also of old according to his first purpose ordeined & appointed euen both angels and men, to eternall condemnation, to be accomplished through their owne corruptio and desert to the praise of his iustice

‡ Eph.1.6.11b. Rom.11.24.33.36. Gen.45.5.6.7.8. Mat.10.29.30.Eph.1.11

† Eph.1.3.4.5.6.7.10.11. Mat.25.34 2 Tim.1.9.Act.13.48. 1Tim 5.21. Col.1. 14. 17. 18.19.20. & 2. 10.Ioh.1. 6. Rev.19.10. 1Thes.5.9. Rom.8.29.30. &9. 23. Iud.ver.4 &6.Rom.9.11.12 13.17 18.22. with Exo1.9.16. Mal.1.3.Mat.25 41.10b.4. 13. 2 Pet.2.4.12. 1 Pet.2.8. Ioh.3. 19. Rom 2.5. Prov.16.4.

4. In the beginning God made al things of nothing very good: and created man after his owne image and likenes in righteousnes ād holines of truth But straight ways after by the subtilitie of the serpēt which Sathan abused as his instrument, himself with his Angels having sinned before and not kept their first estate, but left their owne habitation) first Eva, then Adam being seated, did wittingly and willingly fall into disobedience and transgressiō of the commaundement of God. For the which, death came vpon all and reigneth ouer all: yea euen ouer infants also which haue not sinned after the like maner of the trangression of Adam; that is, actually: Hence also it is, that all since the fall of Adam, are begotten in his owne likenes after his image, being conceyued and formed in iniquitie, and so by nature children of wrath and seruants of sinne, and subiect to death, and al other calamities due vnto sinne in this world and for euer.

• Gen.1.chap. Col. 1. 16. Heb.11.3. Esa. 45. 12. Rev.4 11. ‡ Gen 1. 26. 27. Eph. 4.24. Col.3.10. Eccle.7.31. Gen.3.1.4. 5. 2Cor.11.3. 2Pet.2.4. Iud. ver.6. Ioh.8.44. Gen.3.1.4.6. 1 Tim. 2.14. Eccle.7.31. Gal.3.22. † Rom.5.12.18. 19. &6.23. with Gen.4. 17.1 Rom.5.14.&9.11. Gen. 5. 3. &6.5. Psal. 51. 5. Eph. 2.3. Rom.5.12. Deut.27.26. & 28.15. &c.

5 All mankind vnto Christ fallen and become altogether dead in sinne, and subiect to the eternall wrath of God, both by originall and actuall corruption: Yet the elect all and ouerie, are redeemed, quickned, raysed vp and saued againe not of themselues, neither by works (lest anie man should boast himself) but wholly and only by GOD of his free grace and mercy, through faith in Christ Jesus: who of God is made vnto vs wisdome, and righteousnes, and sanctification, and redemption, that according as it is written He that reioyceth may reioyce in the Lord.

• Gen. 3. 15. Eph. 1. 3. 7. &c. 4. 7. 9. 1 Thes. 5. 9. 1 Pet. 1. 2. 3. 4. 5. Gen. 15 6. with Rom. 4. 2. 3. 4. 6. 11. 22. 23. 24. 25. Act. 13. 38. 39. 48. Rom. 3. 24. 25. 26. 2 Tim. 1. 9. Phil. 3. 8. 9. 10. 11. 1 Cor. 1. 30. 31. 2 Cor. 5. 21. Ier. 23. 5. 6. & 9. 23. 24

6 That there are but two sorts of men in the world: the elect and reprobate. For all those whom God hath appointed vnto life, he hath in his eternall and immutable counsel, purpose and decree, reserued in secret, to bring them in due time vnto the liuely effect of the same: and all others he leaues in the common corruption and condemnation wherein they are wilfully fallen.

‡ Rom. 9. 11. 12. 13. 17. 18. 22. with Exod. 9. 16. Mal. 1. 3. Mat. 25. 41. Iob. 4. 13. 2 Pet. 2. 4. 12. 1 Pet. 2. 8. Iob. 3. 19. Rom 2. 5. Prov. 16. 4.

7. That

7 Now the rule of this knowledge faith and obediēce, concerning the worship ād service of God and all other christiā duntyes, is not mens opinions devises, lawes constitutions or traditions unwritten whatsoeuer, of men, but onely the written word of God, conteyned in the canonicall bookes of the old and new Testament:

Ioh.5.39.2 Tim.3.15.16.17. Deut.4.2.5.6. Gen.6.22. Exod.20.4.5.6.& 39.42.43.1 Chro.28.19. Psal.119.in the whole Psal. Esa.8.19.20.& 29.13. Math.15.9. Col.2.8.18.23. Luc.16.29.30.31. Gal.1.8.9.2. Petr.1.16.19.& 3.2. Reve.22.18.19

8. In this word Jesus Christ, hath plainely reveled whatsoever his father thought needfull for vs to know, beleeue and acknowledge as touching his person and Office, in whom all the promises of God are yea, and in whom they are Amen to the prayse of God through vs.

Deu.18.18. Act.3.22.23. Heb.1.1.2. & through the epistle. Ioh.1.1.14.18.& 12.49.50.& 15.15.& 20.31. Pro.8.8.9.& 30.5.6.2. Tim.3.15.16.17.2. Cor.1.20.

9. Touching his person, the Lord Jesus, of whom, Moses and the Prophets wrote, and whom the Apostles, preached, is the everlasting Sonne of God the father by eternall generation, the brightnes of his glorie, and the engrauē forme of his Person, coessētiall coequal, and coeternall, God with him and with the holy Ghost: By whō hee made the worlds, by whōhee vpholdeth and governeth all the works hee hath made: Who also, whē the fulnes of tyme was come, was made man of a woman, of the Tribe of Judah, of theseed of Dauid and Abraham, to wyt, of Mary that blessed Virgin, by the holy Ghost comming vpon hir, and the power of the most high ouers hadowing hir: and was also, in al things lyke vnto vs, sinne only excepted.

* Genes 3.15.& 22.18.& 49.10. Dan.7.13.& 9.24.25.26. Ier.23.5.6. Psal.2.2.6.7.12.& 16.10.& 110 with luk.24.44. Ioh.5.46. Act.10.42.43.& 13.33.& c &17.3. ‡ Prouer:8.22. Mich.5.2. Ioh.1.1.2.3.& 12.37.–41. with Esa.6.1-10 & with Act 28.25. Heb.1. cap Col.1.15.16.17.& 2.9. †Gal.4.4. Gen.3.15. ‡ Heb.7.14. Reve.5.5. with Gen.49.9.10. *Rom.1.3.& 9.5. Gen 22.18. Gal.3.16. Mat.1.1.&c. Luk:3.23:& c: Esa:7:14: Luk:1:26: and c: Heb.2.16. ‡ Heb.4.15. Es.53.3.4.9. Phil.2.7.8.

10. Touching his Office, Jesus Christ only is made the Mediator of the new Testamēt, even of the everlasting Couenant of grace betweē God & mā to be perfectly and fully the Prophet, Priest and King of the Church of God for evermore.

1 Tim.2.5. Heb.9.15. and 13.20. Dan.9.24.25. Ioh.14.6. Act.4.12. ‡Heb.1.2.& 3.1.2.3.& 7.24.& 12.24.–28. Psal.110.1.2.4.& 45. Deu.18.15:18: Esa:9:6:7: Act:5.31: Esa.55:4: Dan:7:13.14. Luk.1.32.33.

11 Vnto this office hee was from everlasting, by the iust and sufficient authoritie of the father, and in respect of his manhood from the womb, called and seperated ād anoynted also most fully and abōdātly with all necessary gifts, as it is written: God hath not measured out the Spirit vnto him.

* Pro.8.23. Esa.42.6. and 49.1.5. Heb.5.5.6. ‡ Esa.11.2.3.4.5. and 61.1.2.3. with Luk.4.17.22. Act.10.38. Ioh.1.14.16. aud 3.34.

12 This office to be Mediator, that is, Prophet, Priest, and King of the Church of God, is so proper to Christ, as neyther in the whole, nor in any part thereof, it can be transferred from him to any other. 1 tim. 2. 5. Heb. 7. 24. Dan. 7. 14. Act. 4. 12. Esa. 43. 11. Luk. 1. 33. Ioh. 14. 6.

13 Touching his Prophecie, Christ hath perfectly revealed out of the bozome of his father, the whole word and will of God, that is needfull for his servants, either jointly or severally to know, beleeve or obey: Hee also hath spoken and doth speake to his Church in his owne ordinance, by his owne ministers and instruments onely, and not by any false ministers at any time. *Ioh. 1, 18; & 12. 49. 50; and 15. 15. and 17. 8. Deut. 18. 15. 18. 19. Act. 22, 23, 24. Mat. 17. 5. Eph. 1. 8. 9. 2 tim. 3, 15. 16. 17. †Pro. 9. 3. Ioh. 13. 20. Luk. 10. 16. Mat. 10. 40. 41. and 28. 18. 20. Deut. 33 8. 10. ‡Mat. 7. 15. 16. and 24. 23. 24. 2 Pet. 2 chap. 2 tim. 4. 3. 4. Rom. 10. 14. 15. and 16. 17. 1 tim. 6. 3. 4. 5. Ier. 23. 21. Ioh. 10. 1—5. Rev. 9. 3. &c.

14 Touching his Priesthood, Christ *being consecrated, hath appeared once to put away sinne, by the offring and sacrificing of himself: and to this end hath fully performed and suffred all those things, by which GOD through the blood of that his crosse, in an acceptable sacrifice, might be reconciled to his elect: and having †broken downe the partition wall, and therewith finished and removed all those rites, shadowes, and ceremonies, is now‡ entred within the vaple into the holy of holiest, that is, to the very heaven, and presence of God, where hee for ever liveth and sitteth at the right hand of Maiestie, appearing before the face of his Father, to make intercession for such as come unto the throne of grace by that new and living way: and not that onely, but maketh his people a §spirituall house, and holy Priesthood, to offer up spirituall sacrifices, acceptable to God through him. Neyther doth the Father accept, or Christ offer unto the father any other worship, or worshippers *Ioh. 17. 19. Heb. 5. 7. 8. 9. and 9. 16. Esa. 53. chap. Rom. 5. 19. 1 Pet. 1. 2. 19. Ephe. 5. 2. Col. 1. 20. †Ephe. 2. 14. 15. 16. Dan. 9. 24. 27. Heb. 9. and 10. chap. Rom. 8. 34. ‡Heb. 4. 14. 16. and 7. 25. 1 Pet. 2. 5. Revel. 1. 5. 6. & 8. 3, 4. Rom. 12. 1, 12. Mar. 9. 49. 50. Mal. 1. 14. Ioh. 4. 23. 24. Mar. 7. 6. 7. 8. Esa. 1, 12, & 8.

Touching

15 Touching his Kingdome, Christ being risen frō the dead, ascended into heaven, set at the right hand of God the Father, having all power in heaven and earth given vnto him, he doth spiritually governe his Church; exercising his power ouer all Angels and men, good and bad, to the preseruation and saluation of the elect, to the ouerruling and destruction of the reprobate: * communicating and applying the benefits, vertue and fruite of his prophecy and Priesthood vnto his elect, namely to the remission, subduing and taking away of their sinnes, to their iustification, adoption of sonnes, regeneration, sanctification, preseruation and strengthning in all their conflicts against Sathan, the world, the flesh, and the temptation of them: continually dwelling in, governing and keeping their harts in his true faith and feare by his holy spirit, which having once given it, hee neuer taketh away from them, but by it still begetteth and nourisheth in them repentance, faith, loue, obedience, comfort, peace, ioy, hope, and all christian vertues, vnto immortalitie, notwithstanding that it be sometymes through sinne and tentation, interrupted, smothered, and as it were ouerwhelmed for the tyme. Againe on the contrary, ruling in the world ouer his enemies, Sathan, and all the vessels of wrath, limiting, vsing, restraining them by his mighty power, as seemeth good in his diuine wisdome and iustice, to the execution of his determinate counsel, to wit, to their seduction, hardning and condemnation, deliuering them vp to a reprobate mynde, to be kept through their owne desert in darknes, sinne, and sensualitie, vnto iudgement.

* 1 Cor. 15. 4. et c. 1 Pet. 3. 21, 22. Mat. 28. 18. 19. 20. Psa 1. 2. 6. Act. 5. 30. 31. Ioh. 19. 36. Revel. 19. 16. Rom. 14. 17. †Iosh. 5. 14. Zach. 1. 8. & c. Mar. 1. 27. Heb. 1. 14. Ioh. 16. 7. --15. * Eph. 5. 26. 27. Rom. 5. & 6. & 7, & 8, chap. and 14. 17. Gal. 5. 22, 23. † 1oh. 4. 13. & 5. * Ioh. 13. 1. and 10, 28. 29. and 14. 16. 17. and 16. 31. 32. with Luke. 22. 31. 32. 40. Rom. 11. 29. Psal. 51. 10. 11. 12. & 89. 30. --34. Iob. 33. 29 30. Esa. 54. 8. 9. 10. 2 Cor. 12 7. 8. 9. Ephes. 6. 10. & c. Gal. 5. 17. 22. 23. †Iob. 1. 6. and 2. chap. 1 King. 22. 19. Esa 10. 5. 15. Rom. 1 21. & 2. 4. 5. 6. and 9. 17. 18. Eph. 4. 17. 18. 19. Esa. 57. 20. 21. 2 Pet 2 chap.

16 This Kingdome shall be then fully perfected when he shall the second tyme come in glory with his mightie Angels to iudge both quick and dead, to abolish all rule, authoritie and power

ts put al his enimies vnder his feet, to separate and free all his chosē from them for euer, to punish the wicked with everlasting perdition from his presence, to gather, ioyne, and carrye his body with himself into endlesse glory, and then to deliuer vp the kingdome to God euen the Father, that so the glorie of the father may be full and perfect in the Sonne, the glorie of the Sonne in all his members, and God bee all in all.

1 Cor. 15.24.28. Dan. 12.2.3. Ioh. 5.22.28.29. Heb. 9.28. 2 Thes. 1.9.10. Mat 13.41.49. et 25.31. 1 Thes. 4.15.16.17. Ioh. 17.21.26. 1 Cor. 15.28.

17 In the meane tyme, besides his absolute rule in the world, Christ hath here in earth a spirituall kingdome and oeconomicall regiment in his Church, which hee hath purchased and redemed to himself, as a peculiar inheritāce. And albeit that manie hypocrites do for the tyme lurke amongst them whiles the Church is militant here on earth, yet Christ notwithstanding by the power of his word gathereth them which be his into the bodie of his Church, calleth them from out of the world, bringeth them to his true faith, separating them from amongst vnbelevers, frō idolatrie, false worship, superstitiō, vanitie, dissolute life, and al works of darknes, &c. making thē a royall priesthod, an holy natiō a people set at libertie to shew foorth the virtues of him that hath called them out of darknes into his merveulous light, gathering and vniting thē together as members of one bodi in his faith lone and holy order, vnto all generall and mutuall duties, through his spirit instructing ād governing them by such officers and lawes as hee hath prescribed in his word by which Officers and lawes hee governeth his Church, and by none other.

* Ioh. 18.36. 1 Tim. 2.15. Heb. 3.6.9 & 10.21. Zach. 4.7. Act. 20.28. Tit 2.14. † Mat. 13.25.47. & 22.17. Luk. 13.21. 2 Tim. 2.20. ‡ Mar. 16.15.16. Col. 1.21. 1 Cor. 6.11. Tit. 3.3.4.5. ‖ Esa. 52.11. Ezra. 6.21. Act. 2.40. & 17.3.4. & 19.9. 2 Cor. 6.14.-18. ¶ Pit. 2.4.5. 9.25. ** Ephe. 4.12.16. Esa. 60.4.8. Psal. 110.3. Act. 2.41. Col. 2.5.6. †† Esa. 59.21. & 62.6. 1 Ioh. 2.27. Ephe. 4.7.8.11.12. Ier. 3.15. Ezek. 34. chap. Zach. 11.8. Heb. 12.28.29. Mat. 28.20. 1 Tim. 6.13.14. ‡‡ Mat. 7.15. & 24.23.24. 2 Tim. 4.3.4. Ier. 7.30.31. & 23.21. Deut. 12.32. Revel. 1.2. & 22.18.19.

18 The

18 To this Church hee hath made the promises, and giuen the seales of his Covenant, presence, loue, blessing and protectiō: Here are the holy Oracles as in the Arke, surely kept and purely taught. Heere are all the fountaynes and springs of his grace, continually replenished and flowing forth. Heere is Christ lifted vp to al Nations, hither hee inuiteth all men to his supper, his mariage feast, hither ought all men of all estates ād degrees that acknowledge him theyr Prophet, Priest and King to repayre, to bee enrolled emongst his houshold seruants, to bee vnder his heauenly conduct and goverment, to leade theyr liues in his walled sheepfold ād watered orchard, to haue communion heer with the Saincts, that they may bee made meet to bee partakers of their inheritāce in the kingdome of God.

*Lev. 26, 11, 12, Mat, 28, 18, 19, 20, Rom, 9, 4, Esa, 59, 20, 21, Ezek, 48. 35. 2 Cor, 6, 18, ‡Esa. 8, 16, 1 Tim, 3. 15, & 4, 16, & 6, 3, 5, 2 Tim, 2, 15, Tit, 1. 9, Deut, 31. 26, † Psal, 46. 4, 5. Ezek, 47, 1. & c, Ioh, 1, 16, & 7. 38, 39, ' Ephe, 4. 4, 7. "Esa, 11, 12, Ioh, 3, 14, & 12, 32, Esa. 49. 22, *Esa, 55, 1. Mat, 6. 33, & 22, 2. & c. Prov. 9. 4. 5, Ioh, 7, 37. ‡Deut. 12. 5: 11: Esa, 2: 2: 3: & 44. 5: Zach. 14. 16. 17, 18. 19. Act. 2, 41. 47: Heb, 12: 22: & c: Psal: 87: 5. 6. Song: 4: 12: Gal: 6: 10: Col: 1: 12: 13. Ephe: 2: 19.

19. And as all his servāts and subiects are called hither, to presēt their bodies and soules, and to bring the gyfts God hath given them, so beeing come they are heer by himself bestowed in theyr severall order, peculiar place, due vse, beeing fitly compact and knit togeather by every ioynt of help, according to the effectuall worke in the measure of every part, vnto the edification of it self in love: Whervnto when hee ascended vp on high he gave gifts vnto men, and distributed them vnto several publick fūctions in his Church, having instituted and ratified to continue vnto the worlds end, onely this publick ordinarie ministery of Pastors, Teachers, Elders, Deacons, Helpers, to the instruction, government, and service of his Church.

*see Article 18. afore: & Exod, 25. 2. & 35. 5. 1 Cor. 12. 4, 5. 6. 7. 12. 18, Rom, 12. 4. 5, 6. 1 Pet, 4. 10. Ephe, 4, 16, Col, 2. 5, 6, 19, ‡Ephe, 4. 8, 10, 11. 12, 13, Rom. 12. 7, 8, & 16, 1. 1 Cor 12, 4, 5, 6. 7, 8, 11, 14, 15, 16, 17, 18, 28, Act. 6, 1, 3, & 14, 23, & 20, 17, 28, Phil, 1, 1, 1 Pet, 5, 1, 2, 3, 4. 1 Tim, 3, chap, & 5, 3, 9, 17, 21, with 6, 13, 14, Revel. 22, 18, 19, Mat, 28, 20.

20 This

20 This ministerie is exactely * described, distinguished, limited, concerning their office, their calling to their office, their administration of their office, and their maintenance in their office, by most perfect and plaine lawes in Gods word: which * lawes it is not lawfull for these Ministers, or for the whole Church wittingly to neglect, transgresse, or violate in anie part not yet to receive anie other lawes brought into the Church by anie person whatsoever. * Rom. 12. 7. 8. Ephe. 4. 11. 12. with the Epist. to Tim. and Tit. Act. 6. 3. 5. 6. and 14. 23. and 20. 17. &c. 1 pet. 5. 1. 2. 3. 1 cor. 5. 4. et c. and 9. 7. 9. 14. and 11. 4. et c. with Heb. 3. 2. 6. and prov. 8. 8. 9. * Heb. 2. 3. and 3. 3. and 12. 25. et c. 1 Tim. 3. 14. 15. and 6. 13. 14. 2 Tim. 3. 14.—17. Gal. 1. 8. 9 Deu. 4. 2. and 12. 32. Revel. 22. 18. 19.

21. None * may usurp or execute a ministerie but such as are rightly called by the Church whereof they stand ministers, unto such offices, and in such maner, as God hath prescribed in his word. And being so called, they ought * to give all diligence to fulfill their ministerie, to be found faithfull and unblameable in all things.

* Heb. 5. 4. Num. 16. 5. 40. and 18. 7. 1 Chron. 26. 18. Ioh. 10. 1. and 3. 27. Act. 6. 3. 5. 6. and 14. 23. Tit. 1. 5. Ier. 23. 21. Num. 8. 9. 10. * Act. 20. 28. 1 Cor. 4. 1. 2. Col. 4. 17. 1 Tim. 1. 18. 19. and 4. 12. and 5. 21. and 6. 11. 12. 13. 14. 2. Tim. 1. 13. 14 and 3. 14. and 4. 5. 1 Pet. 5. 1. 2. 3. 4. Rom. 12. 7. 8.

22. This ministerie is alike given to every Christian congregation, with like and equall power and commission to have and enioy the same, as God offereth fit men and meanes, the same rules given to all for the election and execution thereof in all places. Mat. 28. 20. 1 Cor 4. 17. and 12. 4. 5. 6. 7. and 14. 33. 36. and 16. 1. Eph. 4. 10 11. 12. 13. Revel. 1. 20. 1 Cor. 3. 21. 22. 23. Mat. 18. 17. set besides these, the Article 20. before.

23. As every christian congregation * hath power and commandement to elect and ordeine their owne ministerie according to the rules in Gods word prescribed, and whilest they shall faithfully execute their office, to have them in superabundant loue for their worke sake, to provide for them, to honour them and reverence them, according to the dignitie of the office they execute: So have they also power and commandement when anie such default, either in their life, doctrine, or administration

bree-

breaketh out, as by the rule of the word debarreth them from, or depriueth them of their ministerie, by due order to depose them frō the ministerie they exercised: yea if the case so require, and they remayne obstinate and impenitent, orderly to cut them of by excommunication.

‡ Act. 6.3.5.6. & 14.23. & 15.2.3.22.23. 2 Cor.8.19. 1 Tim. 3.10. & 4.14. & 5.22. Numb.8.9.10. 1 Cor.16.3. * 1 Thess. 12.13. 1 Tim.5.3.17.18. Heb.13.17. 1 Cor.9.7. &c. Gal.6.6. †1 Tim.3.10.& 5.22. Rom.16.17. Phil.3.2. 2 Tim.6.3.5. Ezec. 44.12.13. Mat.18.17.

24 Christ hath given this power to receiue in or to cut of anie member, to the whole body together of every Christian congregation, and not to anie one member apart, or to more members sequested from the whole, or to anie other congregation to do it for them: Yet so, as ech Congregation ought to vse the ‡ best help they can herevnto, and the most meet number they haue to pronounce the same in their publick assembly.

* Psal.122.3. Act.2.47. Rom.16.2. Mat.18.17. 1 Cor.5.4. 2 Cor.2.6.7.8. Lev.20.4.5. & 24.14. Num.5.2.3. Deu.13.9. ‡ Act.15.2.22. with 1 Cor.5.3.12.& 12.20.& 14.33.

25 Every member of ech Christian congregation, how ere cellet, great, or learned soeuer, ought to be subiect to this censure and iudgment of Christ: Yet ought not the Church without great care and due aduise to proceed against such publick persons.

Lev.4.chap. 2 Chro.26.20. Psal.2.10.11.12.& 141.5. & 149.8.9. Act.15.2.4. 1 Tim.5.19.20.21.

26 As Christ hath for the keeping of this Church in holy and orderly communion, placed some speciall men over the Church, who by their office are to governe, oversee, visite, watch &c. So ‡ likewise for the better keeping therof in all places, by all the mēbers, hee hath given authority and layd dutie vpon them all to watch one over another.

‡ Act.20.17.28. Heb.13.17.24. Song.3.3. Esa.62.6. Ezek. 33.2. Mat.24.45. Luk.12.42. 1 Thes.5.14. ‡ Mar.13.34.37. Luk.17.3. Gal.6.1. 1 Thes.5.11. Iud.ver.3.20 Heb.10.24.25.& 12.15

27 Finally, whilest the Ministers and people thus remayne together in this holy order and christian communion, ech one endeauoring to do the will of God in their calling, and thus to walke to the glory of God, in the obedience of faith, Christ hath promised to be present with them, to blesse and defend them against

all fraud and force of theyr enemyes, so as the gates of hell shall not prevaile against them.

Mat. 28. 20. Luk. 12. 35. 36. 37. 38. Rom. 16. 19. 20. Deut. 21. 2. &c. Zach. 2. 5. & 12. 2. 3. 4. Psal. 125 2 & 132. 11. 13. &c. Mar. 16. 18.

28 But when and where this holy order and diligent watch was intermitted, neglected, violated: Antichrist that man of sinne did together with other points of Christian faith corrupt and alter also the holy ordinances, offices, and administrations of the Church: and in stead thereof brought in and erected a strange new forged ministery, Leitourgy and government. Yea and the nations kingdomes and inhabitans of the earth were made drunken with this cup of fornications and abominations and all people enforced to receive the beasts marke and worship his image and so brought into confusion and babilonish bondage.

2 Thess. 2. 3. 4. 8. 9. 10. 11. 12. Apoc. 9. and 13. and 17 and 18. cap. 1 Tim. 4. 1. 2. 3. Psal 74. Esa. 14. 13. 14. Dan. 7. 25. and 8. 10. 11. 12. and 11. 31. 2. Pet 2. Cap. 1 Ioan. 2. 18. 22. and 4. 3. and 2. Ioh. vers. 7. 9.

29 The present Hierarchy retayned and used in England of Archbb. Primates, Lordbishops, Metropolitanes, Suffraganes, Deanes, Prebendaries, Canons, Petticanons, Arch-Deacons, Chancellors, Commissaries, Priests, Deacons or Halfpriests, Parsons, Vicars, Curats, Hireling roving Preachers, Church-wardens, Parish-clerkes: And their Doctors, Proctors, and other officers of their spirituall courts (as they call them) together with the whole rable of the Prelates and their Dependents from and under them set over these Cathedrall and Parishionall Assemblies in this confusion are a strange and Antichristian ministerie and offices: and are not that ministerie above named, instituted in Christs Testament, nor placed in or over his Church.

Apoc. 9. 2. &c. and 13. 15. 16. 17. and 18. 15. 17. 2 Thes. 1. 3. 4. 8. 9. with Rom. 12. 7. 8. and with Eph. 11. 12. 1 Tim. 3. 15. and 5. 17. Let this Article be Confered with the preceden. 1. 7. 12. 13. 14. 19. 20. 21. 22. 23. 24. 2

30 These their Popish offices, Entrance, Administration and maintenance, with their names, titles, privileges, and prerogatives: also the power and rule they usurp over and in these Ecclesiasticall assemblies over the wholl ministerie, wholl ministration and affaires therof, yea one over another, creating Priests, citing, suspending, silencing, deposing, absoluing, excommunicating, etc. Their confounding of Ecclisiasticall and civile iurisdi-

tion, causes and proceedings in their persons, courts, commissions, visitations, the Priests of lesse rule, taking their ministery from and exercising it vnder them by their prescription & limitation, swearing canonical obedience vnto them, administring by their deuised imposed, stinted popish Leitourgie, &c. Finally, the dispensations which they vse for pluralitie of benefices, licences of non residency, licence to marry and eat flesh (both which with them are on certaine dayes & tymes forbidden &c. These (we say) are sufficient proofs of the former assertion, the particulars therin being duly examined by and compared to the rules of Christs Testament. Not to speake here, of Baptisme administred by midwives, of the Crosse vsed in Baptisme, of questions propounded to the infants, of the Priests surplice, prayer over the dead, at burriall, kneeling at the Lords supper, and other the like popish corruptions, almost infinite, retayned and allowed among them.

Confer this article with the precedent 1.7.12.13 14,19. &c. also Reuel.9.3. &c. and 13.11.15.16 17, and 14.9.10:11 and 17.3.4.5 and 18.15 17, and 12.18.19, Ioh.10.1. Luk.22 25,26. Dan.7.8.25. and 8.10 11.12. 2 Thes.2:3.4.8.9.1 Pet 5:3. with Ioh.3.27.29, with Rev.2.11. Reg.12: 27. &c. Zach.11.15.16. Esa.1.12. and 25,13 and 30.22 Mar.7.7.8 Gal. 1,8 &c. and 2.4.5, col.2.20.22,23,1 Tim.4.1.2,3. Ezec.8,5. and 13.9. &c. Mica.2 11 Mal.1,8 13.14.1 cor.14.34.35 Exo.20.4.5,6.7. Num.15 39.40 Psa.119.21.113.118. Deut 12.30—32.

31 These Ecclesiastical Assemblies, remayning thus in confusion and bondage vnder this Antichristian Ministerie Courts, Canons, Worship, Ordinaces &c. without freedom and power to redresse ante enormitie among them, cannot be said in this confusion and subiection, truly to haue Christ their Prophet Priest and King, neither can be in this estate, (whilest wee iudge them by the rules of Gods word) esteemed the true visible order by gathered, or constituted Churches of Christ whereof the faithfull may become or stand Members, or haue ante Spiritu all communion with them in their publick worship and Administration.

confer this Article with the precedent: See also Reu, 18,2.3.4. 5. 1 cor.14,33. Ier.15.19. Mal,1 4,6.8 Hos.4.14.15. Rom.6.16 2 Pet.2 19 Lev.17.1---9.1 cor.10.14.17,18.19.20.2 cor.6.14.15.16,17, Song.1.6,7.

32 Therfore are all that will be saved bound by Gods commandement with speed to come forth of this Antichristian estate, leaving the suppression of it vnto the Magistrate to whom it belongeth. And all such also as haue receyved or exercised ante of these false offices or ante pretended function or ministery in or to this false & antichristian constitution, are willingly in Gods feare to give over and leave those vnlawfull offices, and no longer to minister in this maner to these assemblies in this estate.

neyther may any of what sort or condition soever, give any part of their Goods, Lands, Money, or money worth to the maintenance of this false ministerie and worship upon any commandement or under anie colour whatsoever.

*Rev.18.4. Esa.48.20.& 52.11. Ier.50.8.& 51.6.45. Zach.2.6. 2 Cor.6.17. †Rev.17.16. Mat.12.21. 2 Chro.14.3.4.5.& 15.8.9. & 17.6. ‡2 King.23.5.&c. Rom.13.4. Rev.18.4. Zach.13.2.4. 5.6.& 14.21. Ier.51.26. Psal.116.59.60.128. Prov.5.20. Esa.8. 11. 52.& 55.8. §Rev.18.11. Prov.3.9.10. Psal.16.3.4. with Exod. 20.4.5. Iudg.17.3.4.5. Ezec.16.17. 18.19. 1 Cor.10.19.20.21.22. with Heb.13.10. 1 Tim.5.17. 2 Cor.8.3.4.5.

33 And being come forth of this antichristian estate vnto the freedom and true profession of Christ, besides the instructing and well guyding of their owne families, they are willingly to ioyne together in christian communion and order by covenant, and by free confession of the faith and obedience of Christ to vnite themselves into *peculiar and visible congregations: wherin, as members of one body whereof Christ is the only head, they are to worship and serve God according to his word, remembring to keep holy the Lords day.

*Gen.18.19. Exod.23.8.24. Pro.31.16.27. Eph.6.4.9. Deut.6. 7. †Psal.78.5.4. ‡Luk.17.37. Phil.1.5. Ier.50.4.5. Act.2.41.42. Psal.110.3. Esa.44.5. Neh.9.38. 2 Cor.9.13. with 1 Cor.1.2.& 12. 14.27.& 14.23.& 16.1. Act.14.23.17.& 15.3.4.& 16.5. Rom.12.5. Mat.18.17-20. Rev.1.20.& 2.1.8.12.18.& 3.1.7. 14. Eph.2.19. Col.1.19. Ezod.20.8. with Rev.4.10. Act.20.7. 1 Cor.16.2.

34 Then also such vnto whom God hath given gifts to interpret the Scriptures, trayned vp in the exercise of prophesy attending to studie and learning, may and ought (by the appointment of the congregation) to prophesy, according to the proportion of faith. And so to teach publickly the word of God, for the edification, exhortation and consolation of the Church: Whilst such trayning as the people may have, and God manifest them with able guifts and fitnes to such Office or Offices as Christ hath appointed to the publick ministerie of his Church: But no Sacraments to be administred vntill the Pastors or Teachers be chosen and ordeined into their office.

*1 Cor.14.chap. Rom.12.6. 1 Pet.4.10.11. 1 Cor.12.7. Act.13. 15. †Heb.5.4. Eph.4.11.12. Num.16.10.39.40. Rom.12.7. ‡Heb.5.4. 1 Cor.12.15.16.17. With 1 chap.3.5.6.

35 And

35 And then wheresoever ther shall be a people fit, and men furnished with meet and necessary guifts, they are not onely still to continue the exercise of Prophecy aforsaid, but also vpon due tryall to *proceed vnto choyce and ordination of Officers for the ministery ād service of the Church, according to the rule of Gods word: And so hold on ‡ still to walke forward in the ways of Christ for theyr mutuall edification and confort, as it shall please God to give knowledge and grace thereunto. And particularly, that such as be of the † seed, or vnder the governmēt of anie of the Church, be even in their infancie receyved to Baptisme, and made partakers of the signe of Gods covenant made with the Faithful and their seed throughout all generations. And that all *of the Church that are of yeares, and able to examine themselves, doo communicate also in the Lords supper, both men and women, and in *both kindes, bread and wine. In which * elements, as also in the water of baptisme, even after they are consecrate, there is neyther transubstantiation into, nor cōsubstantiatiō with the bodye and blood of Jesus Christ: whom the heavens must conteyne, vntill the tyme that al things be restored. But they are † in the ordinance of God signes and seales of Gods everlasting covenant with vs representing and offring * to all the receyvers, but exhibiting only to the true beleevers the Lord Jesus Christ and all his benefits vnto righteousnes, sanctification, and eternall lyfe, through faith in his name to the glorie and prayse of God.

* Act.6,3.5,6.& 14. 21.22.23. Tit,1.5.&c. Eph.4.11.12.1 Cor.12.7,8.14.15. 28,1 Tim.3.& 5,cap.Lev.8 cap. ‡ col.2.5.6.7. 2.Thes,2,15,Iud.ver,3.& Mat.28.20, † Act. 2.38,39,with Rom. 9.4.& Gen,17.7.12.27. Rom. 11, 16.1 Cor.1.16.& 7.14.& 10.2.Psal.22 30. Col 2.11.12,Exod.12.48.49, Act, 16.15.33,Mar.10.13.14.15,16, Gal.3.8.29. *Mat,26,26,27,1 Cor.11.28,& 10.3,4,16.17,& 11,13.Act,2.42with.1,14,& 20.7.8,Gal.3,28. *Mat.26. 26, 27.1 Cor.10,3,4,16, et 11,23,24.25.16.17.28.29. ‡ 1 Cor.10,16,17.& 11. 23 24,25,&c,Mat.26,26.27.29.& 15,17,Ioh,12.8, Act,3.21,&7.56, † Gen.17 11, Ronn,4,11,Exod.12,13with Heb,13.20, *1 Cor.10,3,4,5,& 11,26,27, 28,29,& 12.13,Rom,2,28,29,Col.2.11,12,13.Act,8,13,36,37.38,& 15, 9,Gal, 3,27,Rom.5,& 6.& 7,& 8.cap. 1 Cor.1.30.31.

36 Thus being righly gathered, established, and still proceeding in christian communion and obedience of the Gospell of Christ, none is to separate for falts and corruptions, which may, and so long as the Church consisteth of mortall men, will fall out and arise among them, even in true constituted Churches, but by due order to seeke redresse therof.

Reu,2, & 3,cap,Act,15,1,2,1,Cor,1,10,Phil,2,1—6&,3,15,16,Heb,10.25, Iud,ver,19,Leu,4,13,&c,2 Chron.15.9.17.&30,18,19, 2 Cor,13,1.2,1 Thes, 5,14.2 Thes,3,6.14,Mat,18,17,1 Cor,5.4,5,

37. Such as yet see not the truth, may heare the publik doctine and prayers of the church, and with al meeknes are to bee sought by all meanes: Yet none who are growne in yeares may bee received into

their communion as members, but such as doe make confession of their faith, publickly desiring to be received as members, and promissing to walke in the obedience of Christ. Neyther any infants, but such as are the seed of the faithfull by one of the parents, or under their education and government. And further not any from one congregation to be received members in another, without bringing certificate of their former estate and present purpose.

* 1 cor.14.23,24.25.psa,18.49 Rom.15.9.10.1 Tim,2.4 2 Tim.2.25. 2 cor.6,14:15.16.Ezra.4.3.Exod.12.43.Lev,22.25.Deut.7.cap.Exod.34.11 Esa.44.5.Psa.47.9 and 110.3.Act 19.18.19.† Exod.20.5.6.1 Cor.7.14: Ge.17 7.12.27, Exod.12,48.49 Act.16.15.33.1ph.4.4.5 See also Arti.35. before Act 9.26.27 and 18.27.Rom.16.1.2.2 Cor.8.23.Col.4.10.

38 And although the particular congregations be thus distinct, and severall bodies, every one as a compact and knit citie in it self, yet are they all to walke by one and the same rule, and by all meanes conuenient to have the counsell and help one of another in all needfull affaires of the Church, as members of one body in the common faith, vnder Christ their onely head.

Psal.122.3 cant.8.8.9.1 cor.4.17.and 16.1 Mat,28.20.1 Tim.3.15.and 6.13 14 Reu 21.18.19.col.2.6.1 Pet.4.16 Act,15,cap. See besides the Article 1.22.33

39 It is the office and duty of Princes and Magistrates (who by the * ordinance of God are supreme governors vnder him over all persons and causes within their Realmes and dominions) to † suppresse and root out by their authority all false ministeries, voluntarie religions and counterfeit worship of God: to abolish and destroy the Idoll Temples: Images, Altars: Vestments, and all other monuments of idolatry and superstition: and to take and conuert to their owne ciuile vses not only the benefit of all such idolatrous buildings and monuments: but also the Reuenues / Demeanes / Lordships / Possessions / Gleabes and maintenance of any false ministeries and vnlawfull ecclesiasticall functions whatsoever within their dominions. And on the other hand to establish and maintaine by their lawes every part of Gods word / his Christian Religion / pure worship / and true ministery described in his word: to cherish and protect all such as are carefull to worship God according to his word / and to lead a godly life in all peace and loyaltie: yea to enforce all their subiects whether ecclesiasticall or ciuile / to do their duties to God and men protecting and maintaining the good punishing and restraining the euill according as God hath commaunded / whose Lieutenants they are here on earth.

* Rom.13.1.2.1 pet 2.13,14.2 chron.19.4.&c and 29 and 34.cap.Iud.17 5.6.Mat,22.21,Tit 3.1. † 2 Reg.22.5.&c Deu.12.2.3.with 17,14.8.19.10 2 Reg.10.26.27.28, 2 chron,17.6,psa.101.pro.16.12. and 25.2,3.4.5, Act.19 27 Reu 17 16 and 18 11 12.&c. ‡ Esa 49 23 and 60 3.10,11.12. Reu 21.24 Deu.7.14 18 19 20. psalm 2 10 11 12.and 72.1 &c and 101. Iosh.1.7.8. 2 Chron 17 4.7 8.9 and 19.4 &c and 29 and 30 capit. Dan 6.25.26. Esa.49 26 pro 16 10 12 13.and 20 28 and 29.14. Esa 10 1.2. 1 Tim.2 1. 1 pet.2 13 14. Rom,13.3 4.

40 And thus the protection and commandement of the Princes and

Magistrates maketh it much more *peaceable/ though no wit at all more lawfull/ to walke in the wayes and ordinances of Jesus Christ which he hath commanded his Church to keep without spot and unrebukeable until his appearing in the end of the world. And in this behalfe therefore the brethren thus minded ād proceeding as is before said/ are both continually to †supplicate to God/ and as they may/ to their Princes and Governors that thus and under them they may leade a quiet and peaceable life in all godlines and honestie.

*Act.9.31 pro 16 15. Ezra 5 & 6. cap. 1Tim 2 2. Dan.6. 25 26 Reu 21,24 † Act 4,18 19 & 5 28.29. Dan.6.7.8.9.10.22. Luck 21,12.13. Mat 28,20 1Tim 3.21.&6.13.14. †psal 20.9.&72.1.1Tim.2.2.2chro.15.1.2Hag. 1,1.4.14.&2.5

41 And if God encline the Magistrates hearts to the allowance and protection of the Church therin, it ought to be accounted a singular and happy blessing of God who granteth such nourcing Fathers and nourcing Mothers to his Church. And it behoveth all to be carefull to walke worthie so great a mercy of God in all thankfulnes and obedience.

psa. 116 1. Esa.49.23 &d 60.16.psal.21&72. Rom.13.3 1Tim 2.2.3 4Act.9.31

42 But if God withholde the Magistrates allowance and furtherāce herein, yet *must wee notwithstanding proceed together in Christiā covenant and communion thus to walke in the obedience of CHrist/ ād confessiō of his faith and Gospell even through the middest of all tryalls and afflictions/ not accounting our goods/ lands/ wives/ children/ Fathers/ Mothers/ brethren/ sisters/ no nor our lives dear vnto vs so as we may finish our course with toy/ remembring always that we ought to obey God rather then man: and grounding vpon the †commandement/ commission and promise of our Saviour Christ/ who as hee hath all power in heaven and in earth/ so hath also promised (if we keep his commandements which he hath given without limitation of tyme/ place/ Magistrates allowance or disallowance) to be with vs vnto the end of the world: and when we have finished our course and kept the faith/ to give vs the crowne of righteousnes which is layd vp for all that love his appearing

*Act.2.40.41.42.&4.19&5.28.29.4.18&16.20&c&17.6.7&20.23.24. 1Thes 3. phil.1.27.28.29 Dan.3.16.17.18.&6.7.10.22.23.24 Luk.14.26.27.and 21.12 13.14.2 Tim.2.11 and 3.12.Heb.10.32 &c 1 pet.4.cap.Reu.2.10.25.26 and 6. 9 and 12.11.17. †Mat.28.18.19.20.1 Tim6.13.14.15.16. 2 Tim.4.7.8. Rev 2 10.and 14.12.13 and 22.16---20.

43 Vnto all men is to be given whatsoever is due vnto them. Tributes/ Customes/ and all other such lawfull and accustomed duties/ ought willingly and orderly to be payed and performed: Our lands/ goods/ and bodyes/ to be submitted in the Lord to the Magistrates pleasure. And the Magistrates themselves every way to be acknowledged/ reverenced and obeyed according to godlines/ not because of wrath only but also for conscience sake: And finally/ all men so to be esteemed and regarded/ as is due and meet for their place/ age/ estate and condition.

Rom.13.1.5.6.7.Mat.22.21.1 chron.27.cap.Ezra.7.26. Neh.9,36,37. tit.3 1.i pe.2-13.&c.Exo18.17,20,12 &c Le.19,32. Iob.29.7 &c with 30.1 &c Eph.5 21--33&6.1--9.1 Pet.5-5.tit.2.cap.

44 And thus, wee labour to give vnto God that which is God's and vnto Cesar that which is Cesars, and vnto all men that which is longeth vnto them: Endevoring our selves to have always a clear conscience towards God and towards men: And having hope in God that the resurrection of the dead shalbe of the iust vnto life, and of the vniust vnto condemnation, everlasting.

Now if any take this to be heresie: then do wee with the Apostle free confesse that after the way which they call heresie, wee worship God the Father of our Lord Jesus Christ: beleeving all things that are written in the Law, and in the Prophets and Apostles: And whatsoever is according to this rule of truth published by this Estate holde by anie reformed Churches in their Confessions abrode in the world. We do also reiect and detest all straunge and heretical opinions and doctrines of all Hereticks both old and new whatsoever.

Mat,22.21,Act.24.14.15.16,Ioh,5,28,29,Dan,12,2,3. 2 Cor,4,17, 1 Tim 6,3.4.5.& 2 Tim.1.13,and3,14.15,16,17.

45 Finally, wheras wee are much slandered and traduced as if we denyed or misliked that forme of prayer commonly called the Lords prayer: wee thought it needfull here also concerning it to make known that we beleeve ad acknowledg it to be a most absolute and most excellent forme of prayer, such as no men nor Angels can set downe the like. And that it was taught and appointed by our Lord Jesus Christ not that we should be tyed to the vse of those very words, but that we should according to that rule make all our requests and thanksgiving vnto God, forasmuch as it is a perfect forme and paterne containing in it plaine and sufficient directions of prayer, for all occasions and necessities, that have ben, are, or shalbe, to the Church of God or any member therof, to the end of the world.

Mat.6,9-13 Luk,11,2,3,4,with Mat,14.30and26,39.42, Act,1.24,25 and 24,30and 6,4,Rom,8,26,27 and 15,30,31,32, 1 Pet.2,5,Iam,1,5,6and5,14, 1 Tim.2,1,1,3. Eph,6,18,19,1 Thess,5,17,18,Phil,4.6,Reu,8.3.4.

Now vnto him that is able to keep vs that wee fall not, and to present vs faultlesse before the presence of his glorie with ioy, that is, to God only wise our Saviour, be glory and maiestie, and dominion & power, both now & for ever, Amen.